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THE PATH.

A MAGAZINE DEVOTED

TO

THE BROTHERHOOD OF HUMANITY, THEOSOPHY IN AMERICA, AND THE STUDY OF OCCULT SCIENCE, PHILOSOPHY, AND ARYAN LITERATURE.

VOL. V.—1890-'91.

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THE PATH.

VOL. V, 1890–1891.

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AUM

Renunciation of action and the right performance of action both lead to the same goal; but of these two the right performance of action is better than its renunciation. It is difficult to attain to true renunciation without rightly performing all duties; the devotee who performs his appointed actions, fulfilling his duties, attains before long to true renunciation.—*Chap. V, Bhagavad-Gita.*

THE PATH.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

The Path's Fifth Year.

Our Magazine has turned the last corner of the square and now enters upon its fifth year. Whether it shall live ten or twenty years longer we know not, but as the future grows from the present and the past is ever being repeated in the future, so its four years of activity just ended are not dead, for they will reproduce their influence in the years that are to come until their force is increased by being swallowed up in those that are stronger.

In the third month of the first year of The Path its death within the year was predicted, but fate has ruled otherwise, and we have been accorded the opportunity of attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity. This year will decide what success has attended the attempt. For as five is the number of *Light*, it will reveal all, and by its power as *Justice* and *Nemesis* it will appropriately measure out the compensation, since its position in the centre between 1 and 9 makes of it the middle of the balance, for although the series of 9 is not completed, yet when 5 is reached the future is potentially present up to 9. We

can rely then only on the Law and not upon the favor of any one ;—this we do with cheerfulness.

The year just closed has been a pleasant one, revealing new earnest hearts and willing hands. Let us press forward with new energy in the work of the next four years, for when the second fifth is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.

> "Point out the 'Way'—however dimly and lost among the host—as does the evening star to those who tread their Path in darkness."

The Missionary Function of Theosophy.

We Theosophists can prosecute our work far more intelligently and hopefully if we understand just what we have to do, just how we ought to do it, and just what results we have a right to expect. Theosophic effort, like every other effort, is ineffective if it defies facts or laws, and, conversely, bears fruit in proportion as all such facts or laws are heeded. Theosophic truth, like every other truth, is wasted if cast on soil unfitted to receive it ; and Theosophic hope, like every other hope, must wither from disappointment if it is irrational or rootless. Only as we perceive the conditions of the problem, and then conform to them, are we justified in looking for success.

The great public work which Theosophists at this era have to do is to disseminate a knowledge of Theosophy. In our hemisphere it is a new system ; old, older than anything else, as it really is, here it has the interest, as also the opprobrium, of entire novelty. On the side of its interest, we have to aid us the insatiate thirst of the present day for all that is fresh or strange or promising, together with the vigorous rivalry of the press to furnish draughts of each ; and on the side of its opprobrium, we see the host of those who are indifferent or contemptuous to any system of spiritual vigor, backed-up by the churches and religionists who cherish petrifactions as heirlooms, and who are horrified and embittered when Truth appears as a sprightly youth, rather than as a palsied centennarian with one book chained to his waist. A great preparatory step is gained when either the free-thinking are caused to inspect Theosophy from curiosity, or the orthodox to attack it from dislike, for in each case it secures publicity and notice. But there is also a third class,—those who desire satisfaction for the higher

instincts in man, who cannot find it in the artificial theologies of the sects, who distrust anything bearing conventional or worn-out names, and who have an open mind for a teaching which gives intelligent solution to the questions of life and adequate answer to its aspirations. As we have no means of discerning the members of this third class and of communicating solely with them, our only course is to scatter Theosophy broadcast through the land, fill the air with it, make it as familiar a word as Christianity or Spiritualism. When the whole social atmosphere is suffused with it, it will come in contact with every nature fitted to receive it, and so there will be no hungry soul unfed, no ready recipient unsupplied. When the secular press expounds it and the religious press analyzes it, and when its terms are understood and its distinctive marks perceived, joining the Theosophical Society will be as easy a thing as now is joining a church, and Branches will be as numerous as, and far more co-operative than, the very churches themselves.

As has been said, there is only one way to effect this,—it is to spread everywhere a knowledge of what Theosophy is. In the simple form of elementary tracts, in the fuller statement of pamphlet or document, in the copious exposition of detailed treatise, all phases of the topic are presented, all queries duly met, all degrees of intelligence provided for. There is absolutely no limit to the possible literature of Theosophy, for it embraces every department of being and has the promise of a continuous revelation from its Adept teachers. As fast as Their present teachings are popularized and absorbed, new and richer ones will be given. The peculiar duty of the day is to give the utmost clearness to what is known, to make it intelligible and attractive to the masses, to promote its circulation with energy,—prodigality even, to ensure that it shall be a theme for conversation, perusal, research, study. One hardly overstates the case when one avers that the one pre-eminent work of Theosophists at this era is to sow Theosophic seed in every quarter and with abundant measure.

But there were two other questions raised at the beginning of this paper, —just how we ought to work, and just what results we have a right to expect. They may be called the Method and the Rationale of our mission.

The essential principle in the Method of Theosophic work, I take to be the avoidance of controversy. This is not merely because argument is a battle in which passions are roused and the desire to conquer overcomes the desire to learn, or even because the consequent inflammation unfits the mind for such a topic as Theosophy, but because, as all experience shows, of the futility of argument in changing conviction. Nothing in literature is more dead than the patristic and scholastic controversies, whereas the "Meditations" of Marcus Aurelius will have perennial life. And it would seem that what is needed in Theosophy is a perspicuous exhibition of its

tenets, supported, indeed, by all props from reasoning and analogy, but free from conflict with opposing faiths, and set forth rather as a suggestive and plausible explanation of facts than as a dogmatic system vying with others. This holds equally of the verbal statements Theosophists are constantly called upon to make. If their tone is that of infallible assurance, of a combative readiness to defend, to attack, and to impugn, a like spirit will be evoked in the questioner ; whereas, if they are given as the solutions found satisfactory by the holder, though in no way obligatory on any other thinker, if they are commended as interesting rather than urged as final, the spirit of antagonism is disarmed at the outset, and the genial influence of a gentle unobtrusiveness extends itself from speaker to hearer. Beliefs can hardly be *argued* away. They may crumble or melt under the quiet effect of more potent considerations, or they may simply fade out as better ones come to view, just as the pictures of a dioptric lantern grow less vivid and disappear when their successors are disclosed, but they will gain obstinate rigidity through any attempt to displace them with violence. The tactful presentation of Theosophy therefore means that each written or spoken word should be pacific, uncombative, gently proffering an idea rather than pronouncing a dictum, letting the hearer himself contrast the opulence of Occult Science with the penury of Christian isms, seeking no rebuttal, inviting no contest, striving for no victory.

The other question,—the Rationale of our mission—goes to the root of the whole matter of that mission. If Theosophy is to be promulgated in every direction and through every channel, if a very large part of the community is indifferent to it or hostile, and if controversy is to be foresworn, what gains may we really expect to make ?

Fitness to receive Theosophy is pre-eminently a case of Evolution. As the wave of life has passed through the several kingdoms of nature, lifting to various heights of development the different individuals in them, effecting an infinite diversity in progress from the shell-fish to the anthropoid ape, so the Spiritual wave exhibits in the countless multitudes of men the equally countless degrees with which it has been received. There are human beings in whom hardly a trace of spiritual feeling can be detected; there are innumerable graduations in which it expands from a feeble sentiment to a ruling principle ; and there is a small but exalted class in which it has overmastered and overcome every other impulse and desire. Intelligence, too, has like differentiations, and when this and the spiritual principle are united in every possible combination of degree, intensity, and power, we see the infinitude of variety, the measureless complexity, exhibited in the status of men.

Now while Theosophy is truly a system of the highest intellectuality, feeding the loftiest minds produced in the race, this is not its primary function. That function is the supply of spiritual pabulum, the furnishing to

aspiration a justification, a method, an assurance. Its note is responded to by the devout and the ardent, unheard or unheeded as it may be by the clever. As so it comes to pass that no small part of the members of the Theosophical Society are very poor in intellectual gifts, little competent to seize much more than the elements of the system, powerless to analyze or to combine or to express its truths, a feeble folk as to brain or tongue, and yet sound in purpose and in conviction, resolute in aim and life, clear of vision into the eternal realities. They feel far more than they can state; they are strong, gigantic even, in a conscientiousness which knows no paltering, and a devotion which knows no sleep. And to this they have come through incarnation after incarnation.

Precisely what stage of spiritual evolution must be reached before Theosophy is acceptable, who can say? Yet evidently there is needed some real, even if vague, conviction of the greater value of the unseen, and some decided, even if flexible, desire for its attainment. If there is neither, Theosophy is a meaningless babble, a sound without import or significance. To *some* point the spiritual principle must have been evolved, the spiritual interest grown. Before that, there could be no comprehension and no response.

In respect to this, receptivity to the Theosophical idea is exactly like receptivity to any other idea,—it is an affair of evolutionated readiness. If you tell a young man in his teens that the loftiest reach of human happiness is not in converse with an undeveloped girl, and that insipid talks and unfledged affections are only the contents of a stage and a class, he will probably smile at your little knowledge of life and your little ability to comprehend it. And yet the mature man, rich in experiences of varied tendernesses, knows how faint and flimsy are the sentiments of such youths. Still, each attitude is proper to its time. You could not expect sage discrimination in a boy, or appreciation of other things which are in advance of his period. If you speak to a small tradesman of the forces governing international commerce, and of the happy day when an understanding of them shall sweep away every obstacle raised by ignorant cupidity, his eye will glaze and his mouth open. If, forgetting your hearer in your topic, you discourse to a common-place person on the mental triumphs of the century, and how intelligent thought is asserting itself in civic ideals and in legislation, you will soon perceive his incapacity to understand you. I once travelled in Italy with an acquaintance who gave no eye to its architecture, galleries, or scenery, but was alert for horses, dogs, and women. All these things mean simply that the individual has not reached the point where higher themes become conceivable. To present them is to appeal to a blank; the faculty is not there. Give the topic appropriate to the development, and you have response at once. It could not be otherwise. Men are what they *are*, not

what they will be. To expect perception of things out of sight, or to blame for devotion to those only which are perceived, is to be unphilosophical and unpractical.

And so it is in Theosophy. Exhibit it to the sectarian, the conventionalist, the mere business-man, the gourmet, and its broad doctrines and high impulsions seem but fanatical raving. Tell its principle of unselfishness to the monopolist who seeks for opulence through oppression, or the religionist who hopes for glory through gore, and you might as well speak in Arabic or Hindoostanee. In fact, any one of its spiritual sides is unintelligible to the man who has not within him a counterpart to that side. If the faculty has not evolved, it obviously cannot act. And this, too, is another reason why one should not attempt to argue or persuade into Theosophy. To do so implies the presence of an interest or an aspiration which argument or persuasion can arouse, whereas it is the absence of them which makes the attempt hopeless.

Sketching the area of human evolution, we may say that each human being passes through successive stages of thought, conviction, and emotion, and that certain habits are appropriate to each. Whatever may be the dominant interest of the life, there are topics and practices which match it. These are natural. They may not be elevating or elevated, but at least they are fit. One need not marvel to find obtuseness as to spiritual things any more than as to art or literature or science. The whole question is set to rest by the simple explanation that the individual is still on a lower plane. There is no use in worrying over it, for the matter is beyond all other remedy than that of limitless time, which will in its course bring about through many incarnations the stage of spiritual interest. *Then* Theosophy will attract.

These facts show what is the philosophy of Theosophical missionary effort. The method has been stated to be the widest possible circulation of Theosophical information, the filling the atmosphere with Theosophical truths and ideas. Why? Not because it is supposed that to any considerable proportion of the community they will be either intelligible or welcome. Not because their intrinsic value can be perceived by souls which as yet are not percipient. Not because that any cogency of argument or felicity of diction will evoke interest or gain adhesion. Not because they hold out inducements which, like Sunday School picnics or Church sociables, may avail to entice outsiders. Not at all because it is believed that more than perhaps one out of many hundreds is ripe for a welcome to them. But then there is that one. He has in former embodiments risen through eras of struggle and solicitude, and stands now ready, open-eared for the note of Theosophy. He may be a member of some great family in the metropolis and come in touch with Theosophy through the gilded libraries which are ever open to him ; he may be a journeyman in a factory and stumble on a

paragraph of revelation in the only newspaper he sees; he may be a merchant in a far-off city, or a doctor in a country town, or a blacksmith in an inland village; he may be a miner in Colorado or a herdsman in Texas or a pioneer in a Western hamlet; but if prepared in past incarnations for Theosophy in this, it needs but a line to transmute him into a Theosophist. Perhaps yours may be the hand which has guided it to him, Karma conferring on you the privilege and on him the benefit of adding another to the ranks of the illuminated. What if scores of editorials and hundreds of editorial items and thousands of circulars die straightway and fruitless! Who can say, indeed, that they do? But if they did, there is always the one upon whom we may count, the one who has a right to our treasures, the one who will spread them in his turn, the one who will be the nucleus for further strength coming from the unseen powers. Nor must we forget the stimulus which a diffused knowledge of Theosophy has upon forming, growing souls. They are not ripe for it yet, but acquaintance with it helps to make them so. A seed may be lodged in thought which will grow no less surely than do the seeds scattered by the sects about us, and, as they expect fruitage in years to come, so may we in incarnations to come. Probably we shall not need to wait so long. There are indications that every effort now has promise of a soon result. The very name "Theosophy" was strange but a few years ago; now it is a common sound. The topics collateral to it and which point to it were formerly in disrepute; now they are investigated as legitimate studies. Once a "fad" or a "craze," Theosophy has now established itself as a recognized form of religious belief, and, while the Society disclaims being a "Church," it will very likely in time receive all the distinction of such. We may not be covetous of that; we may not even guage our progress by the membership we can show; but we can certainly do our very utmost that Theosophic truth shall be sped throughout the land and pervade the thought of the age. We shall not expect to make "converts" or to pillage on the preserves of sect or Church; we shall not look for accretions through any process of argument or persuasion or teasing; but we shall enjoy the right to make the positions of Theosophy everywhere clear and understood, and the certainty of believing that no intelligent effort to enlighten and stimulate the human conscience can be, will be, a failure.

ALEXANDER FULLERTON.

We say: I do not wish to plunge into vice, but neither do I wish to live like a Cato; I wish to lead an honest and comfortable existence. This is an illusion; we cannot be half man, half beast; soon or late, one tendency will triumph over the other. A moment will come when you will be forced to choose; the later the choice the more painful and doubtful the victory.

The Essential Fire.

For us who grope in darl ness, is there not
In nature some monemeron hid, to right
The imperception of our spiritual sight,
Like that which in a day, 'tis fabled, brought
To suffering eyes the treasure which they sought?
Shall aught abstain us from the search for light,
Who are resolved to flee the thrall of night,
And greaten in the atmosphere of thought?
Who shall adeem the grant that made us free,
Or tax us with eleutheromania if
We spurn all bonds and from some steepy cliff,
Which proletarian minds may not aspire,
Reach out into the far immensity,
And bathe our souls in the Essential Fire?

St. George Best.

The Headquarters at Adyar.

Having shown our readers in February Path the counterfeit presentment of H. P. Blavatsky, to whom the Theosophical Society owes its origin, we wish them this month to see the Headquarters of the Society in India as they now appear, unless lately changed.

When H. P. B. and Col. Olcott began work in India, they occupied a bungalow in Bombay, on India's western shore in a suburb of the city called Girgaum. The present Headquarters are on the eastern shore in a suburb of Madras called Adyar, so named from the Adyar river—or the river from it. This river is a small one, frequently closed by the sand washed up from the ocean. It runs past the building, washes, indeed, the base of the wide piazza at the back. The building is made of brick and plaster, painted white, except some rooms erected upon the roof. There is a central hall paved with marble squares black and white. The offices were in the back from where good light and air could be had. Since 1884 considerable changes have been made. The former *porte cochere* was done away with by the building of additions on each side, so that now there is a straight front with the pillars of the old *porte* forming the entrance. Another building upon the same front line was added on the ocean end of the main building, and is used for the Oriental Library. The grounds comprise about twenty-one acres, bounded, in front of the house, by a large grove of trees, on the back by the river, and on one side by the main road leading out of Madras. The view from the front is not interesting, as whatever might be seen is hidden by the grove of trees. There are numerous mango trees in the compound between the house and the main road, and these afford a grateful shade, their spreading branches covering great distances around their trunks. In the picture Col. H. S. Olcott, dressed in a long white coat or robe, can be seen standing at one end.

Speak Little; Judge Not: Love Much; and Work.

Notwithstanding all that has been written on the subject, a good deal of both obscurity and confusion still remains even among professed theosophists regarding the ethics of theosophy and the objects of the T. S.

This was, indeed, to have been expected, both on account of the extent of the subject, the immeasurable ground covered, and from the fact that each individual, whether student or disciple, must not only have in himself "the beginnigs of theosophy," but from first to last is himself the measure of his own understanding and progress.

The mistake is indeed very common to suppose that when once the whole truth is clearly stated, the work is virtually accomplished. But the "*instructive tongue*" must find an echo in the "*faithful breast*" ere we reach the beginnings of wisdom. The end of wisdom, *viz.*, understanding, is again but the beginning of knowledge and power.

Power is thus a thing of slow growth. It is never reached at a bound. It is often imagined that when one has really renounced the world, the whole work is accomplished. So long as one is in the world, and has not renounced it, his reward is in the world. Having renounced the world, one is apt to look for his reward, or to expect some adequate compensation, thus mistaking the beginning for the end. In truth, however, one does not really begin to work in the world till he has renounced the world. Henceforth his work is in the world, not away from it. This is the paradox that so few seem able to understand. Renunciation in the sense in which it is ordinarily understood is substantillay suicide. To have found the world distasteful, and life on the ordinary plane a failure, and hence to renounce it; to turn from the disappointments of life because they seem to equal its successes, and so to give it all up as not worth the candle, is to make life a failure indeed.

If this were the mission of theosophy, the short cut by way of suicide is more logical and sensible.

In response to the hackneyed query, "Is life worth living?", Theosophy replies, That depends on the Life and the Living.

So long as one is involved in the life of the world, he is subject to circumstance and never master even of himself. Renunciation does not take man out of the world; it but fits him to work in the world by changing his entire attitude to it.

The first result of this change of attitude is the removal of fret and

friction. The result is equipoise and self-possession. Not that conceit of shallow minds that springs from egotism, complaisant self-satisfaction, the sign-manual of ignorance. This often, indeed, passes for self-possession, when it is only greed for possessing others. That cool, calculating attitude of the man of the world when seeking the best advantage, with the eye always on the main chance, is even nearer defeat and final catastrophe than almost any other condition that can be imagined. Self-complaisancy is superficial, and beneath this mask lurks fear of the inevitable final catastrophe. This is far removed from that self-possession that follows renunciation. It is, in fact, its opposite. The first is inspired by egotism; the second by a truism; the first seeks to gain; the second to give. The first does indeed gain a temporary power over the world, only to fall afterwards into nothingness and despair. The second gains power over self, leads upward to the everlasting, triumphs, and endures.

This is the meaning of the "vow of silence" in ancient initiations. Apollonius did not relinquish his journey or relax his labors during his five years of silence. When one stops to consider how much of speech is ill-timed and useless, if not actually pernicious, golden silence begins to be appreciated. Our judgments and condemnations of others are at best but embryonic till we give them life through speech. In thus limiting speech we improve judgment and mature thought. Nor does this limitation of speech by any means destroy conversation or hinder human intercourse. A good listener is often as welcome and as greatly admired as a good talker, provided he listens intelligently. When the time for conversation arises, well-chosen words, expressing clear ideas, inspired by noble sentiments, are all that is in any way desirable in conversation.

A silent example is always more potent than words. Argument is useless and criticism of persons pernicious. One who has this self-possession, who refrains from judging or condemning others, is ready and able to engage in labors of love. He is not a reformer, but a transformer. It has often been said that reformers are men of one idea, and there is a good deal of truth in the statement. The motto of William Lloyd Garrison was, "Immediate and unconditional emancipation of the slave." No compromise, no colonization schemes, no subterfuges; and presently the nation heard and trembled. The transformation of society is by slow methods, like a broad, shallow stream flowing over vast territories, permeating everywhere. It is an evolution. The reformation of society is like a mountain torrent dashing down precipitous descents, and is often accomplished by revolution. A reformer must not see too much; a transformer cannot see too much. The weakness of the one is the strength of the other. A reformer seeks by criticising and condemning evils in others to put down abuses in the world; a transformer seeks by the power of a noble example and rooting

out the evil in his own nature, to bring out the latent good in all through the all-redeeming power of love and charity. It makes all the difference in the world as to how we take our levels, whether we level up or level down. Say to the fond mother that she should love other children as her own, and she replies that she *cannot*, and she brings strong arguments against it. Shall she level down the love she bears to her own child, "her own flesh and blood," to the level of that common love and sympathy that she already bears toward the homeless, and yet that satisfies itself with giving the broken food and the cast-off garment to the needy? Or, on the other hand, shall she level up this indifferent charity to the plane of real mother-love, and so realize not only the human but the Divine Motherhood. Suppose all the mothers in any community were to go to work together to level up their charity to the plane of human motherhood, would not their own children reap the first fruits of the diviner motherhood? It is true that no single mother can reform the motherhood of the world, but she can transform her own motherhood and make it really divine in its beneficence; *and that is what the motherhood of the world is really accomplishing, in spite of the fatherhood of man, that continually ignores personal responsibility and multiplies orphanage and bastardy!* The work that one noble, loving woman can accomplish in any community is seldom even dreamed of, much less realized. In relation to woman man should begin as a reformer. In relation to woman the average man of the world is indeed—"a man of one idea." This idea is anchored in "sex" and bounded by "self." Let him declare **"immediate and unconditional emancipation"** of ***woman.*** **No colonization,** no compromise, no subterfuge. Let him replace the sham of generosity by the reality of justice. Let motherhood be a free choice with full partnership in the subsidy. Love in its truest and best sense is impossible without Liberty. The real love-labor of man *and* woman begins only where slavery leaves off. Here is precisely the partition wall between love and lust. The one thrives only in freedom, giving that which is its own: the other is the degradation of slavery, the tyranny of egotism, despoiling another and taking that which is not its own. The reformation of man must go back to the year *one* of the "Christian Era," and begin with the first chapter of Genesis. Man began by stealing the "Godhead"; let him relinquish this ill-gotten, ill-used authority over woman, and a real Christian era will begin. The Roman Catholic Church, always "wise in its day and generation," colonized the God-head, and by instituting Mary Queen of Heaven managed to keep possession of woman in the present world with an apparent sanction of both logic and justice. This is precisely what Constantine did when he married Catholicity to temporal power, making the man of sorrows an incomprehensible mystery, and putting creed in the place of Christos.

Let the critic judge as he will of the writings of Madame Blavatsky, her work stands as an everlasting memorial to every member of the Theosophical Society. What occurs during the eight hours from 10 p. m. to 6 a. m., no witness has ventured to declare. The other sixteen hours are amply testified to by a cloud of witnesses. The most constant and uncomplaining labor for the Society and its work, regardless of heavy burdens that would daunt the stoutest heart. Ill-health, poverty, and abuse have been her reward as men count gain. Whatever motive her calumniators may find for such labors under such adverse circumstances concerns us very little, only so far as it really impedes her work. It has been so far powerless to arrest it, however it may misinterpret and misrepresent. Only they will understand her labors who have already within themselves the germ of that for which she toils, and whenever all of these have received the message her work is done. The monuments which the tardy justice of her detractors and obstructers may rear to posterity will no more atone for present injustice than the monument offered to the memory of Bruno in Rome can bring him back to life or justify his murder. Her present example, however, cannot fail of its significant lesson to everyone in any way deserving the name of Theosophist.

Ask Madame Blavatsky—"Is life worth the living," and she will tell us, from all personal considerations, a thousand times—No! Yet how many who love life for its rewards and emoluments work as she? Relinquishing every personal gain, all worldly advantage, her labors are such as no worldly ambition ever excites and no love of personal gain ever inspires. A thoroughly sick woman at the age of sixty can demand little of the world, and cares little for future fame in the face of unfailing abuse. At that age ambition usually cools and enthusiasm is dead, and yet through all she *works* and loves, and loves her work.

"My doctrine is not mine, but his that sent me."

The theosophist who thirsts for knowledge and longs for power, who imagines that he has renounced the world, and who pretends to despise the "flesh and the devil," and is looking anxiously for Mahatmas, or listening for "astral bells," may learn a lesson in *work*, not only from Madame Blavatsky, but from Col. Olcott and Mr. Judge as well. Whether to these workers life be worth the living or not, they are working to make it more desirable to others. St. Hilaire may see only the motive of selfishness in Buddhism, while the professed Christian practically apotheosises selfishness. Yet he who knows what renunciation really means will see that work for the world inspired by love of man is neither confined to Christ or Buddha, nor to the followers of either. Man can transform the world only as he reforms himself; and man can elevate himself only through his efforts to help humanity.

The reward is in the work. To serve the truth for the truth's own sake

is to give truth a lodgment in one's own soul. All falsehood will thus disappear as clouds and darkness vanish before the rising sun. Thence come peace and rest.

"Rest is not fitting
The busy career:
Rest is the fitting
Of self to one's sphere.
'Tis the brook's motion
Clear without strife,
Fleeting to ocean
After this life.
'Tis loving and serving
The highest and best:
'Tis onward unswerving,
And this is true rest."

J. D. Buck.

The Sevenfold Division.

WHY NOT CHANGE THE DESIGNATION?

Mr. Sinnett's book *Esoteric Buddhism* has done a great deal towards bringing before the West the Eastern philosophy regarding man and his constitution, but it has also served to perpetuate the use of a word that is misleading and incorrect. In that work on p. 61 he states, "Seven distinct principles are recognized by Esoteric Science as entering into the constitution of man", and then gives his scheme of division thus, The *body*, Vitality, Astral Body, Animal Soul, Human Soul, Spiritual Soul, and seventh, Spirit or Atma. Now if Spirit be, as the whole philosophy declares, in all and through all, it is erroneous to call it one of the series. This very early led to the accusation that we believed in seven distinct spirits in man. It always leads to misconception, and directly tends to preventing our understanding fully that the Atma includes, and is the substratum of, all the others. In India it caused a protracted and, at times, heated discussion between the adherents of the rigid seven-fold classification of *Esoteric Buddhism* and several learned and unlearned Hindus who supported a four-fold or five-fold division. During that debate the chief Hindu controverter, while holding to a different system, admitted the existence of "a real esoteric seven-fold classification," which of course cannot be given to the public. Mr. Sinnett also evidently made a mistake when he said that the first mentioned division is the esoteric one.

Now it would seem that many of these misconceptions and differences could be prevented if a word were adopted and invariably used that would clearly express the idea intended to be conveyed. As the prime declaration of theosophy is that all these so-called bodies and appearances are for the purpose of enabling the ONE—the Atma—to fully comprehend nature and "bring about the aim of the soul", why not denominate all that it uses for that purpose as *vehicles*? This name is strictly in accord with all

parts of the philosophy. It is in effect the same as *Upadhi*, or basis, foundation, carrier. By its use we make no error when we say that theosophy declares there is Atma, which works with and through six *vehicles*. Strictly, the body is a vehicle for the astral body, it for the next, and so on up to Atma, which is therefore seen to be all and in all, as is clearly declared in *Bhagavad-Gita*.

This change, or to some other than "principles," should be adopted by all theosophists, for every day there is more inquiry by new minds, and theosopists themselves, indeed, need to use their words with care when dealing with such subjects. Or if greater clearness is desired, let us say that there is *one principle* which acts through *six vehicles*. The scheme will then stand thus:

Atma (spirit), one principle, indivisible.

Its vehicles are,

Buddhi.....Spiritual Soul
Manas.....Human Soul
Kama Rupa.....Animal Soul
Linga Sharira.....Astral Body
Prana or Jiva.....Vitality
Rupa.....The Body

Names have power, and if we go on talking of 7 principles when in truth there is but one, we are continually clouding our conception of theosophic truth.

EUSEBIO URBAN.

RESPONSIBILITY FOR RIGHT AND WRONG ACTION.

Look not mournfully into the Past. It comes not back again. Wisley improve the present. It is thine. Go forth to meet the shadowy Future, without fear, and with a manly heart.—*Hyperion*.

A fundamental teaching of Theosophy is man's responsibility to himself alone for his actions, good, bad, or indifferent. It is at once a wise and truthful teaching, and calculated to inspire one with lofty thoughts and higher aspirations. It presupposes a positive knowledge on the part of man of the difference between good and evil in their relative capacities. Even the lower strata of humanity, surrounded by every form of vice and wickedness, *know* from observation and intuition that there is a higher degree or form of life on the plane of humanity, although they may choose to walk in the path of animalism and wrong-doing. The dulled life they lead is their's from choice; it cannot be said, however, that by a superhuman

effort the criminal, the debauchee, or the self-imposed outcast from society may not lift himself by degrees from his low station to one of truth, refinement, and spirituality.

Because of the teachings of Theosophy on this point Theosophists are, perhaps more than any others, unusually receptive to the voice of the Higher Self. The study of Theosophy is well calculated to lend to the individual an enlargement of comprehension in respect of humanity that is unattainable through any other process of reasoning. Individual opinion as to what is right and what is wrong will ever be the rule, and the *intention* the guide of judgment. A man may, with the hope of future reward, do right; a man may, because of some apparent timely advantage of right over wrong, do right; or he may be a passive doer of right for the sake of appearances and because right action is reputable and the aim of the majority. But the Theosophist, provided always that he is consistent, will look upon the question of right and wrong from a higher standpoint,—from the standpoint of Universal Brotherhood. For the good of humanity; for an example; because right is right, not because it is customary, will the Theosophist walk in the higher round.

Now, because of this teaching of responsibility, the idea arises of a still equally important phase of the question, and that is, every man is a law unto himself. Taken as it stands, this conception is, it must be admitted, startling; but it is nevertheless true. The laws of Karma and reincarnation demonstrate its truthfulness:

> " * * * * each man's life
> The outcome of his former living is;
> The bygone wrongs bring forth sorrows and woes,
> The bygone right breeds bliss.
>
> That which ye sow ye reap. See yonder fields!
> The sesamum was sesamum, the corn
> Was corn. The silence and the darkness knew!
> So is a man's fate born.
>
> He cometh, reaper of the things he sowed,
> Sesamum, corn, so much cast in past birth;
> And so much weed and poison-stuff, which mar
> Him and the aching earth.
>
> If he shall labor rightly, rooting these,
> And planting wholesome seedlings where they grew,
> Fruitful and fair and clean the ground shall be,
> And rich the harvest due.
>
> If he who liveth, learning whence woe springs,
> Enduring patiently, striving to pay
> His utmost debt for ancient evils done
> In Love and Truth alway;

If making none to lack, he throughly purge
The lie and lust of self forth from his blood ;
Suffering all meekly, rendering for offense
Nothing but grace and good ;

If he shall day by day dwell merciful,
Holy and just and kind and true ; and rend
Desirê from whence it clings with bleeding roots,
Till love of life have end :

He—dying—leaveth as the sum of him
A life-count closed, whose ills are dead and quit,
Whose good is quick and mighty, far and near,
So that fruits follow it ".[1]

To draw a line of demarcation between right and wrong will not be a difficult task for the student of theosophy ; and if the faculty of closely distinguishing the spurious from the true is latent in the student, the still smooking ember may be set a flame by a touchfrom the torch of Karma. The doer of good for the sake of good itself—he who sees wherein good may be evolved from presumptive evil, (for the two are at times closely allied); he who, for the sake of the good that is embedded therein, walks boldly into the monster's lair, caring nothing for physical or mental scars and unheeding the scoffings of the super-holy in order to extract the true and put away the false, is surely working on the Theosophic plane.

When men are led to a conception of responsibility to self, when men come to see *by the light of future events* that he who sows shall surely reap —not a vicarious reward or punishment, but—a just proportion of praise or blame consistent with his present life, then will come *to him* the crowning day of theosophic effort. When the millions of rich and poor realize that man is *a law unto himself* in respect of spiritual things, then will Universal Brotherhood become a universal factor in the mundane sphere.

But the world moves. The progress of the past few years in the theosophic arena shows sense of increase an hundred fold before the cycle is ended. Man's spiritual nature is slowly but surely developing in a degree in proportion to the development of the race. It is with no pessimistic eye that the members of the Theosophical Society need view the future. Theosophy is an accepted fact, and the practice of altruism is forming a light in the background that will eventually envelop humanity in one grand brotherhood for the glorification of good and the deification of man.

EXETER.

God is the Incomprehensible, without which nothing is comprehended.

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1 The Light of Asia.

Means to the End.

An esteemed correspondent makes a suggestion that is doubtless good, concerning practical aids in purifying the lower nature, which, as he justly observes, is "easier said than done." He recommends that each one truly desirous of such purification should, for himself, jot down in convenient form for frequent reference such passages from books and articles that he reads, bearing upon what he knows to be his especial faults, as will be helpful in knowing and overcoming them.

It is perhaps hardly necessary that a conscientious Theosophist shall load up his diary with such entries for daily reference as:—"Monday: *Mem.* Mustn't lie, steal, get drunk, commit adultery, or kill anybody to-day." The great laws of abstention from overt acts of conspicuous evil will doubtless be so firmly fixed in his innermost being that a special mnemonic device concerning them will be superfluous. But grievous faults, working woe not only to the doer but to others, lie deeper than manifestation in wicked deeds, and are perhaps oft-times productive of more far-reaching ill effects than what the penal code recognizes as crimes. And against these, by every means, he will do well to guard himself, who wishes to walk in the right path.

They are evil thoughts, the seeds sown by Desire, that soon or late bear fruit objectively in proportion to the energy of their conception; and they are deeds also, the wanton speech, the inconsiderate unkind act, the customary seeking of one's selfish gain and personal good even at otherst loss, and indifference to the weal or woe of our fellow-creatures. But not even when these are abstained from is duty done. Good consists not in the negative virtue of refraining from evil. Purposeful thoughts for the betterment of existence for all that suffer life, and the concretion of such thoughts into action to the utmost of our individual abilities, are no less demanded of us than avoidance of positively evil deeds, and will have a beneficial effect, even upon this material plane, well worth all the sacrifice that may be involved in such thinking and doing. Man, for himself, makes benign or malign the astral photosphere surrounding him, and the basis of a true wisdom in the ordering of his relations to the Universe must be an altruism that impels him to right action without regard to his personal harvesting of the fruits thereof.

If the Theosophist finds in his reading passages that so impress themselves upon his mentality as to direct, encourage, and strengthen him in such realization of duty in both its negative and positive phases, of course he will do well to fix those excerpts in his mind and, by meditation upon them, make their thoughts a part of his own being. One good way

for this, doubtless, the correspondent has adopted. He makes up a page of such apposite selections for each day of the week, and devotes a specified time each morning to reading and contemplation upon one of those pages Others may find superior advantages in different methods, according to their mental training, natural perceptivity, occupation, and personal requirements, and certainly each must make his selections for himself. The same words do not always mean the same things to different persons, or equally impress each of even those minds that have a common comprehension of their meaning.

Well worthy of constant remembrance by those who seek "the perfect way" is the opening of the sixteenth chapter of the *Bhagavad-Gita*, thus beautifully presented in Edward Arnold's metrical translation of that inspired work :

> "Fearlessness, singleness of soul, the will
> Always to strive for wisdom ; opened hand
> And governed appetites ; and piety
> And love of lonely study ; humbleness,
> Uprightness, heed to injure nought which lives,
> Truthfulness, slowness unto wrath, a mind
> That lightly letteth go what others prize ;
> And equanimity, and charity
> Which spieth no man's faults ; and tenderness
> Towards all that suffer ; a contented heart,
> Fluttered by no desires ; a bearing mild,
> Modest, and grave, with manhood nobly mixed
> With patience, fortitude, and purity ;
> An unrevengeful spirit, never given
> To rate itself too high ; such be the signs,
> O Indian Prince ! of him whose feet are set
> On that fair path which leads to heavenly birth !
> Deceitfulness, and arrogance, and pride,
> Quickness to anger, harsh and evil speech,
> And ignorance, to its own darkness blind,—
> These be the signs, My Prince ! of him whose birth
> Is fated for the regions of the vile."

Another golden excerpt, from the second chapter of the same book, is also worthy of firm regard as a law of life :

> ——"Find full reward
> Of doing right in right ! Let right deeds be
> Thy motive, not the fruit which comes from them.
> And live in action ! Labor ! Make thine acts
> Thy piety, casting all self aside,
> Contemning gain and merit ; equable
> In good or evil : equability
> Is Yôg, is piety !"

J. H. Connelly.

Answers to Questioners.

ARE THERE NEW SOULS? WHY REINCARNATION?

M. E. A. asks: "We all know that the population of the earth is increasing yearly, and that in time this globe will not be able to support its population unless the future inhabitants can get along on air. Does Theosophy teach us that new souls are created? Each one of these future unfortunates must have a soul. Will the PATH please explain?"

Answer. There are some assumptions in this inquiry about which no one has positive information. It is not settled that the population "is increasing yearly." For the apparent increase may be only a more accurate knowledge of the number of inhabitants, following from a more accurate knowledge of the globe on which we live. For instance: we have only lately acquired information of vast quantities of people in Africa previously unheard of.

Nor does it follow that the earth will not be able to support its population in time. A great many well-informed persons think exactly the opposite. Not very long ago several millions of people were destroyed in China, Japan, and elsewhere in a single week; this would leave a good deal of room for a population — in the United States for instance — to expand. Hence the question is narrowed down to the single one—"Does Theosophy teach us that new souls are created?" Mme Blavatsky answers this in the "Secret Doctrine" by stating that from now until the end of this period of manifestation there will be no new Monads (which will answer to the word "souls" of the questioner), but the old ones will be reincarnated on this globe. If her view is the correct one, then the reincarnations from now onwards will be incarnations of Monads who have been here many times before. That is to say, we will all be worked over many times. This opinion of Mme. Blavatsky's is held by many Theosophists.

"If we started as spirit and therefore perfect, why need we these reincarnations of suffering, only to finally attain what we started with?"

Answer. This is the old question, the old inquiry, "What has the Absolute in view, and why is there anything?" The question contains its own answer, for if we started as "spirit," and therefore "perfect," we must still be and so remain forever perfect. But in the "Upanishads" it is said that "These radiations from the Great All are like sparks from a central fire, which emanate from it and return again for its own purposes." Furthermore, there is nothing more distinctly and frequently taught in Theosophical literature than this, that it is the personal, the illusory, the lower "I," who asks such questions as these, and that the real person within, the spirit, sees no such thing as suffering but rejoices forever in immeasurable bliss. "We" did not start perfect, but imperfect, and "our" progress to union with spirit is the perfection of the lower "we" and "our."

Literary Notes.

A Theosophical Play. Theosophy, which has already invaded fiction, is now invading the drama. There has lately been produced at the Standard Theatre, New York, a play entitled "The Stepping Stone," the action of which turns around the person and doings of a professed teacher of Occult Science. He is, it is true, a dishonest, hypocritical, and sensual character, but the fact is not used to discredit Theosophy, as would have been the case if the play had been an appeal to a supposed popular prejudice. Nor are the absurdities of merely frivolous sensation-hunters made the occasion for hits at real Occult Science. Various technical phrases are correctly quoted, *Esoteric Buddhism*, *Light on the Path*, and other standard works are named, the secret of the teacher's great social success is avowed as personal magnetism— one good case of which is illustrated, and the whole play impresses one rather as a warning of how psychic power may be abused for aggrandizement by the possessor and for injury upon the weak-minded, than as a denial of its existence or a discrediting of the philosophy which recognizes it. It cannot be said that such a play commends Theosophy to the populace, or even that it is intended to do more than seize on a now growing topic for material wherewith to construct a telling and amusing plot; but it certainly has the effect of popularizing terms and ideas of which the sober side will eventually be perceived. Dramatically, the play has several strong situations, one original and telling incident— the production by flash-light of a photograph in a dark room, and an exquisite ending, admirably worked out, in which the pseudo-Occultist is brought to repentance and reform through a little child, discovered to be his own.

Lucifer for March is an excellent number. The weird tale of the *Old House in the Carongate* adds a phosphorescent light; *The Cycle Moveth*, from the masterly hand of H. P. B , gives food for thought; there is a paper on the *Mysteries of the Himalayas*, and an excellent one gleaned from the *Secret Doctrine*. The papers upon numbers are closed, we are pleased to note. The financial state of *Lucifer* is so much better, as stated in this issue, that all its friends feel highly pleased. The Path, knowing the difficulties in the way and having had four years' experience, rejoices with its sister magazine, and hopes that the bright beacon of Lucifer may long be held aloft.

A Curious Thing. Annie Besant's admirable pamphlet *Why I became a Theosophist* is published in England by the Freethought Pub. Co., of which Mr. Bradlaugh, who hates Theosophy, is the head.

Miracles are the natural effects of the intervention of a cause superior to those which produce ordinary effects.

Tea Table Talk.

We were talking of various ways in which the spread of Theosophy could be increased, and one suggestion which was made received the unanimous support of the Tea Table. It was to the effect that all F. T. S. who are professional writers should write those letters after their signature to any articles in the public prints. The letters would, in many cases, arouse inquiry as to their meaning, thus bringing Theosophy on the carpet, while in all cases they would serve to show the public how many of our brightest minds have accepted these teachings to a great extent; not that only the curious and the ignorant take Theosophy seriously, while others receive it as a craze or "fad" of the hour. Were it generally known how many practical men and how many writers of marked standing are thorough believers in this philosophy, its sanity could not be so often called in question with any show of reason. Do not our members who are writers owe some such measure of allegiance, some such "brave declaration of principles," to this cause at this juncture? In the *Occult World* a master has said that believers must prepare to hold high the flag of occultism, and the above is one of the ways in which the public mind may be most readily reached and influenced to further inquiry upon these subjects.

A correspondent says "The Tea Table likes dog stories, and I herewith send one which seems to me good. A while ago my little dog was seized by a large mastiff and cruelly torn and mangled. The surgeon to whom we applied to sew up the wounds declared that, unless the dog were chloroformed, he would struggle so that it would be impossible to perform the operation. I said 'No; that is not necessary. I can so hold him in thought that he will be perfectly quiet, whatever you do.' After some discussion, the Dr. consented to make the trial. Under the influence of my thought the little creature remained still, never moved or whined, while a large needle and thread were pushed through and through the living flesh and it was fastened together. After it was done I paid no particular attention to the dog for two or three days; then, on taking him in my lap, I discovered that he had torn the stitches from the largest wound (under the fore leg). The wound was gaping open nearly three inches; the flesh, swollen out beyond the skin, was very much inflamed. I love the little creature, and for one short moment I was dizzy with consternation. Then it was given to me to see the wound closed and healed. I put him down and felt at rest about him. The next morning, about 12 hours afterward, I looked at him. There was no swelling, no inflammation, no raw flesh, and the skin had so nearly closed over the wound that I could not lay a pencil in it. I have, as far as I know, no pyschic powers. I have been through a course of Mental Science Lectures. Should any one wish to question me about this, or about some wonderful things I have done for horses, you are at liberty to give my address, for I love to help our four-footed brethren. Many people will think it was a psychological influence which I used on the dog, but the fact that I have had the same response from horses whom I

had not before seen, and who were supposed to be dying from disease or fatally injured, will prove (I think) that such was not the case."

The editor of this department had the same experience with a delicate and valuable Italian hound, which bore eight stitches without moving or protesting. The influence appears to be a psychological one; the usual influence of human beings over their animals, carried to a high point. The fact that it can be done to strange animals does not change this aspect of the case. The influence is mesmeric (or psychological), and familiarity is not needed to induce it. I frequently walk with a friend who can call strange horses, cows, cats, and dogs to him from the fields by the word "Come" uttered in a peculiar tone, accompanied by an outstretched hand. He says that the word and gesture merely serve to consolidate his thought, and that what really attracts the creature is his tone and his will. I have seen him so attract the "chip-munks" of the Western prairies. Sometimes a creature bounding by will not come to him, but will stop short and eye him panting for a time. I do not accept any distinction between psychologizing persons or creatures and treating them by the various thought-cures now in vogue. Psychic powers are latent in all persons, and the will, mental or nervous disturbance, and various other psycho-physiological conditions may call them forth. The great affection felt for the dog probably induced a condition of the nerve aura in which his restoration to health, as pictured in his aura, was felt and sensed by his mistress. Nor is it unusual to have such flesh wounds heal rapidly if the dog is sound. All events are natural and based upon strictly scientific conditions, if we but knew them. There are no coincidences, no chances; only laws; only cause and effect in endless sequence.

We were saying how subtle are the distinctions made by occultism, and how hard it is to realize that the plane of thought is the source of action, and hence most important to guard. Almost every thoughtful person has been surprised, some time in his life, to find himself doing or feeling something unexpected to himself, and for which his apparent mental attitude had no ready-made proviso. This needs study and care. Mr. Niemand quoted some advice once written to him which may help other students. "How much I wish you could keep quiet; I mean, quiet inside. You are allowing yourself to chafe and rage inside Outside quiet does not amount to anything unless all inside is quiet too. This has to be learned, and, good boy as you are, you have not yet learned it. Can't you? I have learned that, or else I should have gone mad, as much from myself as from others.

"What is to learn is to be content, or, rather, resigned to ourselves and our limitations even while striving to get above them; and when a bold and loyal nature like yours achieves that knowledge, a great advance is made. You need never excuse yourself at all in the forum of your own judgment, but when you have passed your judgment, bow your head. We cannot all at once live up to these high ideals as some others live up to theirs. Some are pleased with themselves because their rules allow it, and they are thus quiet, but it is not that quiet I refer to. Your soul may be quiet even while the body rages. (See *Voice of the Silence*). I am never, nor you, satisfied with ourselves, but

we must be resigned to the limitations of our character as they appear to us. The greatest error in occultism is to doubt one's self, for it leads to all doubt. The doubts of others, which we have, always spring from the inward doubt of self. Do not doubt, then, even so much as you admit, in yourself." As students advance in the study of occultism, it is an undoubted fact that their thoughts gain very active power. I have had occasion to note this in several instances. A. finds that, if she wishes for a thing ever so slightly, the wish just passing through her mind as it were, she receives the object wished for soon after, and in the most natural manner, to all seeming. Also she is able to find lost objects by strong thought directed in a given manner. B. has other experiences; here is a batch of them.

1. In bath room, he spoke in his mind to his sister and she called up, "What do you say?", and declared she heard him loudly calling.

2. At a T. S. meeting a member read a paper, and B. thought; "Mr. ——, I would like that paper." Mr. —— said, in a moment, to B.: "Did you speak? I thought you asked me for that paper."

3. In the office a man spoke to B.'s clerk, and B. thought: "I wish he would give me his card." The man instantly put his hand in his pocket and handed B. the card, of which nothing had been said.

4. M. wished to send B. a color, *not* named. Next day B. saw white, then yellow and white, and, two days after, blue. M., when asked, said those were the colors he had sent, and in that order.

5. Mr. A. wished to inquire for B. whom he had not seen for a long time. He went to a bank and asked the cashier; "Have you heard of B. at all lately?" The cashier pointed to a man just coming in and said: "There he is." Such instances could be duplicated over and over. But it is better to draw from them the evident moral, which is, that we should more carefully guard our thought than our bodies. Our minds affect this and the following incarnations powerfully, while our bodies, to quote H. P. B., are "only mere evanescent rags." And she adds that to play tricks with the mind does great harm.

JULIUS.

SUGGESTIONS FOR BRANCH T. S. WORK.

QUESTIONS AND SUGGESTIONS RELATIVE HERETO CAN BE SENT CARE OF "PATH."

IX.

THE VALUE OF BOOKS.

The following quotations are extracts from letters received several years ago:

"Books will do you little good. They will serve to confirm after you already know. They cannot give any thing new, for it is the old which they strive to teach and we to find. Keep your motive pure, your will to rise higher strong, and you will pass on. * * * Shut up your books and *think*."

In reply to some questions upon the foregoing, this was received:

"Do not rely upon books to guide you or teach you. They are good to give men earthly knowledge, they are good to start men thinking. They will not give men heavenly wisdom or the True. You can obtain good from all things, books included. You cannot know yourself through books."

It is difficult to find general terms that will include the chief characteristics of a body of people, but it seems possible to divide roughly the elements which compose the T. S. into those who are intellectually interested, those whose interest is purely religious, and a third section combining both.

There exists a large number of persons, intellectually active, who are always attracted to any new and ingenious theory either of science or religion in any of their branches, or of the universe. That they should be charmed by Theosophy goes without saying, and perhaps one of the strongest proofs of the inherent value of our Philosophy is that, in spite of the mental development of Western minds with their pre-disposition to materialism, so many of us turn at once to a mode of thinking greatly opposed to modern scientific methods. It is this class which comprises the largest element of the Society and derives the least benefit from the study of Theosophy. But it is a phase we all more or less pass through, and its value lies in its being a stage of progress to higher and more developed interests.

The second class in point of numbers includes all persons who may be termed instinctively religious. Frequently this devotional quality is found in conjunction with a high degree of intellectuality, but is sufficiently strong at once to draw those who possess it to the purely religious or ethical aspect of Theosophy. Or it may be that they lack the education necessary to an intellectual appreciation of the Philosophy, but are still drawn toward the emotional part of it. In either case they will some day or in some incarnation have to go back and head the missed rounds of the ladder of progress. Development to be thorough and enduring must proceed equally on all lines, we are told.

The third, and unhappily the smallest, class is that where both the former interests are equally strong. A complete intellectual appreciation of the value of the secret doctrines, combined with a nature capable of being influenced by the high and noble system of ethics, marks the earnest student and workers. They appreciate with the mind, and value and feel through the heart.

Keeping these three elements with their characteristics before us, it is easy to answer the many questions about the value of books. Books are the chief means of acquiring and propagating knowledge upon any subject, Theosophy included. This at once gives them enormous value, in spite of protests frequently made against too much mere book-learning. Most of us

first mentally encountered Theosophy through books, and have since pursued our studies by their aid. Even after the mind has grasped the outlines of the doctrines as given to us, books should not be entirely put aside, for they still serve to accentuate certain important points that we might otherwise overlook or not fully understand, and turn our minds to correct channels of thought. With our untrained and uncontrolled intellects, this is a most necessary aid. However, a danger exists, and, since it is a grave one, should not be overlooked. Too many of us show a marked tendency to make Theosophy merely a matter of the intellect, forgetful alike of the nourishment of the soul, and that "faith without works is dead."

Theosophy's supreme merit is its absolute practicability as an universal system of living. It should not be a matter of theory, but of the life; and it was to prevent the writer from falling into this error that this point was so strongly put in the quoted letters.

Books are valuable as a record of all that is gone; they give us the thought of great men in past ages as well as those of our contemporaries; but mere reading of them will do us no good unless followed by a careful mental digestion, aided by contemplation and intuition. Many of our so-called great men are but walking libraries, and often are not even well indexed. Books, then, like everything else, must be properly used; that is, temperately and with judgment. We must neither discard them as has been advocated, nor depend upon them entirely. There is a happy medium in this as in all things.

Proper meditation upon what we have read, combined with equal advancement on the other planes, will gradually develop a faculty for acquiring knowledge which will enable us to dispense with all aids, books among them. Adepts and chelas who have reached a certain point, we are told, *know* without any intervening medium of communication. Our nearest approach to understanding this power is through the phenomenon of intuition.

The story of a Chinese mandarin is applicable to our topic this month, and while we do not entirely commend his reply, yet there is a lesson to be learned from it, as, indeed, there is from most things.

In one of the recent wars between China and England, a certain high dignitary had been captured by the English and was held a prisoner on board one of their men-of-war. Wishing if possible to relieve the irksomeness of the captivity, the officer in command offered to send ashore for any books the mandarin might like to read, but the latter gravely declined, adding with deliciously dignified naiveté, "I have read every book in the world worth reading."!!!

G. Hijo.

THEOSOPHICAL ACTIVITIES.

AMERICA.

THE GOLDEN GATE LODGE of San Francisco has been unusually active in T. S. work during the last 2 months. Mr. Bertram Keightley has spoken at the regular Sunday open meetings to large audiences, and the public press has teemed with Theosophical notices and reports. In fact, the Pacific coast has been alive with interest in Theosophy at many points. Six Charters in California have been applied for since the beginning of 1890, an Executive Committee formed to systematically carry on general T. S. work of all kinds, print and disseminate T. S. literature, form new T. S. centres, organize new Branches, &c. The Headquarters of the Executive Committee are already established at 13 Mason St, San Francisco. Quite a large Theosophical Library is open to the general public without charge, and on some days 20 persons call for books and T. S. information. Subscriptions are taken for Theosophical books and magazines. The following lectures and papers have been given at the Sunday open meetings: "The Power of Thought," Mrs. S. A. Harris; "Theosophy and the T. S." and "Theosophy as Scientific Religion," Miss M. A. Walsh; "Consciousness" and "Kama Loka and Devachan," Dr. J. A. Anderson; "Concentration" and "The Ethics of Theosophy," Miss Annie Wolf, Sec'y of the Krishna T. S., Philadelphia, Pa. After each lecture or paper opportunity is given for questions and discussion. The open meeting is increasing in numbers and interest each month.

ALLEN GRIFFITHS, *Secretary.*

TWO NEW CHARTERS have been granted by the Executive Committee. One is to the "Triangle T. S." of Alameda, Calif, with 7 Charter-members. The other is to the "Eureka T. S." of Sacramento, Calif, with 11 Charter-members. The Stockton T. S., Stockton, Calif. started with 5 members, and at its very first meeting admitted 22 others. Was there ever such a place on earth as the Pacific coast? The President of the Stockton Branch is Mr. Frederic M. West, P. O. Box C; the Secretary is Mrs. Jennie Southworth, 361 Miner Ave.

MR. BERTRAM KEIGHTLEY'S TOUR.

SAN FRANCISCO. Mr. Keightley returned here on Feb. 12th, after a most enjoyable and successful visit to the T. S. Branches of Central and Lower California. Besides a number of private meetings, two public lectures were given, these receiving ample reports from the press and being largely attended by audiences giving emphatic expression of pleasure and instruction. Many requests were made for his speedy return.

SACRAMENTO, the State Capital, was reached on Feb. 28th. Prior to his visit the ground had been well prepared by the special exertions of Mr. Jas. J. Felter, an old and prominent resident, whose wife gave invaluable aid through

previous visits and invitations to the lectures, and by the wide circulation of tracts in Sacramento by those vigorous Theosophists, Mr. and Mrs. Henry Bowman of Oakland. It was not known that more than two or three people had any interest in the topic, and yet his first address was attended by a fair gathering of very intelligent people, the Jewish Rabbi being one. A parlor talk was given the next evening, Feb. 29th, to between 20 and 30 ladies and gentlemen, and it was proposed that those desiring to join the Society should sign applications. Seven then did so, and four others later. On Mar. 4th, organization was arranged for, and an application for a Branch to be known as the "Eureka T. S." was signed, Mr. Albert Hart, City Superintendent of Public Schools, being designated as Secretary. On the 2d (Sunday) two addresses had been given to excellent audiences. As usual, much notice was taken by the press, though some local affairs prevented a newspaper interview with Mr. Keightley during his limited stay. One immediate effect of the lectures was a demand for Theosophic books beyond the power of the City Library to meet. Miss Hancock, the Librarian, is one of the Charter members. Thus, through this invaluable tour of Bro. Keightley, still another active Theosophical centre has been established. Nor is it to be unaided. Mrs. Henry Bowman gave on Mar. 5th, a parlor talk by request to a number of inquirers, and those who know the Bowmans know also that they are not helpers who fail to teach the great Theosophic lesson of (to use the definition of Oratory by Demosthenes) "Action, *Action*, ACTION!"

ON JAN. 7TH, 1890, a charter was issued for the formation of a new Branch at Tacoma, Washington Terr. to be known as the NARADA THEOSOPHICAL SOCIETY. The charter-members are Edward O. Schwägerl, Elin M. C. White, Rev. W. E. Copeland, Frank T. Reid, John H. Scotford, A. S. Antonie Krösell, and Kate T. Sawyer.

THE NARADA T. S, Tacoma, Washington Territory, begins its career with both hopefulness and activity. But for the fact that Theosophy is now manifesting itself everywhere, it might be surprising to find Theosophists in that new and remote region, still more so to record the formation of a Branch. At the first meeting after the reception of the Charter, (Jan. 16th), the Rev. W. E. Copeland, formerly of Omaha and President of the Vedanta Branch, was elected President, and Mr. John H. Scotford, 1017 Pacific Ave, Secretary. A fresh applicant was admitted to membership, and the Branch therefore starts out with a roll of nine. From the President's opening address it is evident that Theosophic interest in Tacoma is real and increasing, and that the Branch is sure to grow. It opens each meeting with silent converse with the Higher Self and the God within, then a concentration of thought upon the subject for the evening.

THE SAKTI T. S., the third in Los Angeles, Calif, has offered the following tribute to Bro. Bertram Keightley.

"It was with deepest regret we saw our friend and brother Mr. Bertram Keightley leave Los Angeles.

The few days he spent here won him a warm place in many hearts.

The work he did here, which gave fresh impetus to the cause he loves so well, cannot *now* be estimated; the future alone can demonstrate the effect of his effort.

While all the members of all the Branches are sensible of the debt we owe Mr. Keightley, the Sakti, the new Branch for which he was sponsor, have a deeper consciousness of fellowship, a greater gratitude, an impulse to earnest effort, that they may be worthy of what to *them* is an honor, that the Sakti, the first Branch organized by Mr. Keightley, may stand the "test of Theosophic interest," and be Theosophists, not merely members of the T. S.

The satisfaction of those who have the interest of the cause at heart was increased by the respect Mr. Keightley inspired among those not in sympathy with Theosophy.

The masterly way in which he presented so metaphysical a subject, as well as his logical reasoning, could not but command admiration and convince even the skeptical of his perfect familiarity with his theme. The readiness and clearness with which he answered all inquiries intelligent enough to merit consideration, and to many that were not he gave courteous replies, never failing in patience under any provocation, won for Mr. Keightley golden opinions. While we feel this a feeble acknowledgment of Mr. Keightley's labors here, and no measure of our obligation, we are glad to show our appreciation of what he has done for Theosophy in Los Angeles."

By order of Sakti Branch.

DR. GEORGE MOHN, *President.*
JULIA B. TAYLOR, *Secretary.*

PERSONS entitled to use the Circulating Theosophical Library are invited to write in their Catalogues the following additional books: No. 110, *Zoroastrianism and some other Ancient Systems;* No. 111, *The Desatir*, Sacred Writings of Ancient Persians; No. 112, *Hypnotism*, by Bjornstrum; No. 113, *Voice of the Silence*, by H. P. Blavatsky; No. 114, *Psychometry and Thought Transference;* No. 115, *Three Sevens*, by the Phelons; No. 116, *Rubaiyat of Omar Khayyam.*

OAKLAND, CAL. On March 9th, there was a meeting of the Aurora Lodge at which Miss Annie Wolf of Philadelphia, Vice-President of the Krishna Branch, gave a lecture on *The Ethics of Theosophy* before a good audience. Questions were propounded afterwards by the audience and answered by Mrs. S. A. Harris, F. T. S.

EUROPE.

GREECE. There is reason to hope that, through the strenuous exertions of two earnest Theosophists, new life is to be imparted to the long-decaying T. S. in that historic land. In Athens a Theosopho-Socialistic periodical is to be established, its name *Apdur*, the meaning whereof is Radical Social Reform, its editor a Theosophist who returns from London to Greece with the

avowed object of consecrating himself to the war against materialism, selfishness, and sectarian hate. The genuine, original Greek mind is full of freedom, independence, and aspiration, the very elements on which Theosophy should thrive. A very important matter is the reciprocal help desired by the Greek Branch with the new Branch in Milan, Italy, each to aid the other to secure translations of *The Key to Theosophy* and other works, also to effect a wide distribution of tracts and pamflets, and to bring influence upon the secular press.

As one evidence of the sincere devotion of one of these workers, Mr. Otho Alexander of Corfu, Greece, an old Theosophist and long known to the Editor of the PATH, it may here be mentioned that Mr. Alexander, poor in purse, has determined to dedicate to Theosophy a cherished possession, if a purchaser can be found. It is a collection of 290 autograph letters of the most eminent political, financial, and military leaders during the struggle for Greek independence between 1823 and 1827. Should any well-to-do Theosophist desire both to possess this and to aid the Cause thereby, he may write direct to Mr. Alexander as above, and either make an offer or inquire the price. We do not know the valuation he puts upon it.

ENGLAND.

BLAVATSKY LODGE, LONDON. The meetings of this Lodge are full of interest, and always so well attended that accommodations for visitors can hardly be provided.

LENDING LIBRARY. Another T. S. Lending Library has been opened at Brixton. It is in charge of Herbert Coryn, Trewergie, Acre Lane, Brixton, S. E.

THEOSOPHICAL CLUB FOR WORKING WOMEN. In the East End of London a club for working women is being founded by the Theosophical Society and will probably be opened next month. The funds to begin with were furnished by a gentleman who offered H. P. B. $5,000 for that purpose; the management will be in the hands of Annie Besant and Laura Cooper; the house is in the Bow Road.

NEWCASTLE-ON-TYNE. Here a new T. S. Branch was opened on March 6. The president is Mr. F. Bandon Oding.

EXMOUTH. A charter has been issued for a T. S. Branch here to be named *West of England Lodge.*

MR. SINNETT lectured in Feb'y in the Royal College for the Blind upon *Theosophic Inquiry.* Much interest was shown and a discussion followed.

FRANCE.

THE ALTRUISTIC T. S. is a new Branch at Nantes, of which the leading spirit is our friend, an admirable writer—M. E. Coulomb. The Branch has a small paper, *L'Anti Egoïste.* Salutations!

LE LOTUS BLEU is the new T. S. magazine, devoted to Theosophy, Occult Science, Astral World, Sociology. It is now the only organ of the T. S. in France, as *La Revue Théosophique* has been discontinued. France has had quite a crop of T. S. magazines that failed to continue ; we hope the *Blue Lotus* will be a permanent blue.

A PHILADELPHIA journal devotes over a column to reporting a remarkable paper lately read by the Rev. Dr. J. F. Garrison before the Archæological Society upon the "Cosmic Ether." Dr. Garrison is one of the most learned of the clergy of the American Church, a devoted and life-long student of Plato, who has given from 2 to 3 years to each of the principal religions of the world. He traces a belief in Cosmic Ether or *Akasa* to the earliest antiquity, and finds it in each religion ; and evidently exults over the fact that a doctrine hitherto confined to the religious is now conceded by Science as the indispensable postulate for any theory of light or electricity. Another "Sign of the Times" !

HEADQUARTERS AND TRACTS.

The General Secretary is somewhat elated over the result of his appeals in the March PATH. It was issued on a Friday ; a handsome thermometer arrived on Saturday, and an equally handsome album on Monday. Since then a stream of donations to the Tract Mailing Scheme has reached the treasury,—not *filled* it, exactly, as there is still room for others, but very greatly recuperated it. Up to this date (the 26th) the March donations have aggregated $122.10, a sum which has enabled the General Secretary to secure directories of several important cities upon which he has long had his eye, and to provide for a large missionary work therein. His operations have usually been restricted to towns of fewer than 10,000 people, only a few cities of greater size having been practicable, but nothing save want of funds prevents a steady extension of operations to the great centres, many of which are ripening for the harvest. Hence the thanks of the General Secretary to all who have aided him are coupled with an offer to all who have not,—that every dollar given him will be used to further that wide sowing of Theosophic seed desired by Those who have disclosed the near termination of the present Cycle and Their wish that every agency shall be exhausted before the new one begins. None of the funds given have ever been used upon New York City, but the General Secretary has in contemplation a special department of the Tract Mailing Scheme, to be supported solely by New Yorkers and applied solely to the missionizing of the metropolis. Of this more may be said hereafter ; meantime the old invitation to all who can give time or money to the general Scheme is repeated and emphasized. The tracts already printed number 107,000.

AMERICAN SECTION, ANNUAL CONVENTION,

AT CHICAGO, ILLS., APRIL 27-28, 1890.

In accordance with resolution of April, 1888, the Annual Convention will be held at the Palmer House, Chicago, on Sunday, April 27th, and Monday, 29th. All branches are requested to send delegates if possible, and, if not, to send a proxy to some one to represent the Branch. 36 Branches now exist in the United States, and it is expected that the meetings will be instructive to theosophists and valuable to the cause. Bro. B. Keightley of London will represent Madame Blavatsky.

WILLIAM Q. JUDGE,
General Secretary.

NOTICES.

I.

Gems from the East, by Madame Blavatsky, is still delayed, but its arrival is daily expected. Orders already entered will then at once be filled.

II.

The publishers of *Lucifer* have given instructions that the subscription rate to members of the Theosophical Society will continue at $3.75, the new rate of $4.25 only applying to non-members.

III.

The May PATH will contain a carefully-executed portrait of Col. Henry S. Olcott, President-Founder of the T. S. The PATH will then have published portraits of both Col. Olcott and Madame Blavatsky.

IV.

The PATH will pay 50 cts. each for copies of Nos. 1 and 2 of Vol. I of *Lucifer*.

V.

Forum No. 10 has been mailed separately to all Branch Members, and to all Members-at-large who have paid their dues for 1890.

I have communicated my word to thee in three ways: in dreams, in dozing, and when thy soul passeth above the heavens.—*The Desatir.*

O M.